UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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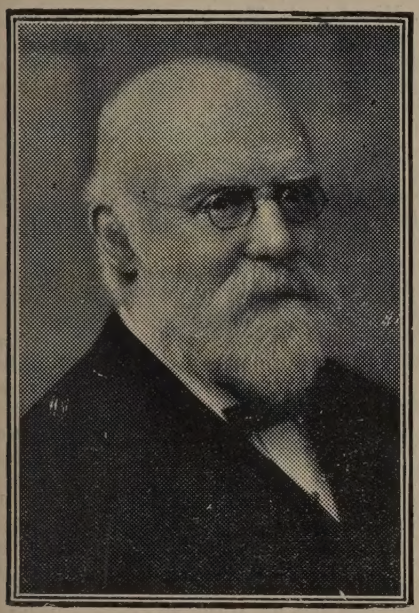


By the courtesy of the "Ashton Reporter."

Edwin Bennett Broadrick, 1839-1914.

The death of the late Mr. E. B. Broadrick at Dukinfield on Christmas morning last came as a sudden shock to the Unitarian denomination in the area of North and East Cheshire, and especially to the congregation and the whole township of Dukinfield. He was born there in 1839. His father, Samuel Broadrick, was for forty years an active member of the Dukinfield Old Chapel congregation and an earnest and successful teacher and director in the Sunday School. For a time in position with a firm of cotton spinners E. B. Broadrick ultimately became secretary to the Village Library, and of the Science and Art Committee. After the township was incorporated into a municipal borough he was appointed secretary and librarian to the Technical Instruction Committee, and in this work he continued up to his death as Librarian of the Dukinfield Free Library and Secretary of the Dukinfield Higher Education Sub-Committee. He was many years a teacher and director in the Old Chapel Sunday School, and was 26 years secretary of the chapel, 1881-1907; a trustee of the chapel from 1888, and chapel warden 1908 to his death. For 38 years he rendered valuable service on the committee of the East Cheshire Christian Union of Unitarian Churches, was many years a member of the committee of the North Cheshire Unitarian Sunday School Union, and of the General Committee of the Manchester District Sunday School Association. He received many marks of appreciation of his services. In 1889 a gold watch and chain were presented to him for his labours in promoting Higher Education, and in January, 1914, he was honoured by the unveiling of his portrait in the Technical School. At a congregational soiree, January, 1909, he was presented with a silver tea and coffee service for his services as chapel secretary. His wife pre-deceased him only in April last. He has left six daughters and a son. He was cheery and optimistic in temperament, and his earnest devotion to duty was most exemplary. He will be greatly missed in Dukinfield and at the chapel and schools he loved so well, also at the many denominational committees and meetings, where his attendance was conscientiously regular and his help and counsel were greatly valued. "Well done! thou hast been faithful," are fitting words to describe such a life and character as his, and of few men can they more truly be said.

The Sunday School Association is making an appeal to the young people of our churches and Sunday schools to join in sending a motor ambulance to the assistance of the British Red Cross Society. The amount needed is £500. Contributions should be sent to the hon. treasurer, Sunday School Association, Essex Hall, Essex street, London, W.C., not later than March 23rd. He gives twice who gives quickly.

The Beauties of Nature.

The Seasons — Spring, Summer, Autumn and Winter—
Each in turn present us with an ever
Changing picture transcendently beautiful.
Oft have I strolled down a country lane at
Early morn, in the Spring-time of the year,
To view the landscape near and afar in
All its freshness and beauty. Oft have I stood
On an eminence and seen the sun rise, shedding
Its glorious rays on every side, when lo!
A change came o'er the scene; ominous looking
Clouds obscured its brightness for a while, token
Of a coming storm; only to burst forth again
And again in all its glory. How pleasant is
The sunshine's increasing warmth as the days lengthen.
The Beauties of Nature! Who among us have not
Been enthralled thereby? Everything around
Is teeming with life! The minutest insect having its
Allotted task to perform as part of a mighty whole,
Teaching us how wondrous are the works of God!
Take a walk into the garden, dell or dingle,
And carefully observe the beautiful flowers—
One of God's greatest gifts to mankind—which fill
Our senses with delight, and the air with fragrance.
How modestly the violets peep forth along
Our path; the crocus, snowdrops, and daffodils,
Having each a charm. Look around you, and
Mark the varied tints. Are they not entrancing?
The trees stand majestically before us as
Sentinels, clothed in their dress of green. The budding
Hedge-rows symbolize that we also shall change;
Change this mortal life for immortality.
Listen to the birds! How sweet is their song;
They appear to tune each note, in thankfulness
To Him, the Ruler of the Universe! Should
We not render thanks for His manifold blessings?
When you think of the beauties of Nature,
O Man! How can you say there is no God!

—JOHN GANT.

"Chronicles of Parson Pimm"

(2nd Series.)—(3) OPPOSED TO GAMBLING.

A lady member of my congregation some years ago was the wife of a well-to-do tradesman. She was an excellent woman in many ways, and except for one "apple of discord" she had a life of happiness in her home, and was widely respected in the town. Her husband had once been also a member of my church, but had for some years held aloof from it. He was a very estimable man of quite temperate habits, fond of literature, and therefore well acquainted with books and standard authors. It was very interesting to get into talk with him on books and reading, and to interchange views on theology, science, and philosophy. Though in a sense an outsider, he was the most intelligent and well-informed person I had amongst my people. I had a high esteem for his personal character. There was nothing "namby-pamby" about him, but he had a keen moral sense, and was therefore a man of sound integrity. The household was small numerically, and there was only one child, a boy, who was the object of passionate affection from both his parents.

When I first became acquainted with them I thought,—what excellent people they were. Both husband and wife encouraged me to visit them as often as I could. I did so, and occasionally my wife called with me. Mrs. Murill had two sisters, both her seniors, members of my congregation. One was married; her husband, Mr. Ponton, had made much money in business, and was a prosperous man of affairs. The other, the eldest, was an elderly maiden lady, Miss Island. The three sisters were clannish, and associated much together. They were all comfortably placed, for Miss Island kept her own house and possessed property, the rents from which brought her in a fairly good income.

"How is it, Mr. Murill, that you never come to our church now" said I one day when I found him alone in the room behind his shop.

"Don't ask me," said he, "it is not a pleasant story, and it is a very sore subject with me. The less said about it the better."

But as I was not content to have the matter quite closed in this manner I ventured to say, "I hope it is nothing at the church that drove you away."

"No. The church is not to blame. You can make your mind easy on that score. I dropped off before your time, and it was really a family matter, and I cannot trust myself to say anything about it."

So I said no more. The subject was not referred to again by me on any initiative of mine. But I learned incidentally by remarks and allusions dropped by Mr. Murill in conversation that he had once been an active worker in church and Sunday school, that he had been school superintendent, and had occasionally conducted service in the church when there was no minister. So I felt all the more that it was no small loss that Mr. Murill was not now inside our little flock.

One day in passing his shop I just looked in and called out, "Good afternoon to you, Mr. Murill!"

He was behind the counter, and came forth and responded to the salutation in a short kind of way, and with a very serious expression on his face.

"Come in!" said he.

So I went in. He preceded me into the sitting-room.

He pointed to a chair, and said:

"Take a seat!" and then paced about the room as if agitated by something.

"Anything the matter?" I ventured to ask.

"Matter! I should think so. I am at the far end. I cannot stand it any longer, and I will not stand it. You must excuse me, Mr. Pimm, but I am so annoyed that I can scarcely contain myself."

"Whatever is it?"

"Well, I must tell you, for I've no one else to whom I can open my mind, and if I do not relieve my feelings to somebody I do believe I shall go mad."

Now this was extraordinary in Mr. Murill, for he was usually such a calm, composed sort of man.

So he began: "It is this gambling, Mr. Pimm. It makes me furious."

"What gambling?" I inquired.

"My wife and her sisters. They come here and play at cards—for money. Sometimes in the upper room they will be at it for hours. It is quite a passion with them. I've protested against it over and over again. When my boy comes home from school he sometimes finds them at it, and he sees it all. He sees the play, he sees the money. He sees the losing and the winning, and the excitement and the eagerness of it. At night they come, and they are not in the house many minutes before the cards are brought out and the accursed gambling proceeds, and when our boy goes to his mother to kiss her 'good night' before he goes to bed he leaves them gambling. Think of it! the bad moral example to the lad. He may soon learn to catch the craze, and become as eager to gamble as they are. But I will not have it. He shall not grow up a gambler if I can prevent it."

"I am deeply sorry, Mr. Murill," said I. "Of course it is awkward to do anything between husband and wife, but anything I can do for your boy I shall be glad to do."

"I believe you, Mr. Pimm. The two sisters came in this afternoon. They were settling down to cards. But I had determined to make a stand. Time after time had I protested, and they had merely smiled and taken no further notice, and often I had left them at night after the shop was closed angry and indignant that I was slighted in my own house, my wishes ignored, and I have gone forth into the street humiliated, and made to feel small, unable to bear the sight of their doings, and I have had to wear off my spleen by taking long and lonely walks. But this afternoon I told them I would not have it any longer. I said I would burn the cards and that I would smash the table if they would not desist. I told them they should not do this in my house, that I would be master in my own home. So they gathered up the cards, and Miss Island invited Mrs. Ponton and my wife to go to her house to tea, which means to continue the cards. But they shall not gamble here any more. Of this I am firmly resolved."

This matter was not absolutely new to me, for I had found card playing for money going on at Miss Island's when I had visited, and also at the Ponton's. And when my wife and I had chanced occasionally to call in upon them and found Mr. and Mrs. Ponton, Mrs. Murill, and Miss Island busily engaged at this practice they simply asked us to join in, and were somewhat surprised when we declined. We had no objection to an innocent hand at whist or all fours for the pure interest of the game, as there is no harm in the cards themselves. The harm is in the evil use made of them. And because these friends could not play cards except to gamble for money we resolutely refused to have anything to do with their playing. We were grieved to think that these otherwise estimable people, who were regarded as pillars of my church, should be addicted to such a questionable practice, and we could not avoid having a sort of contempt for it.

A minister finds himself in a very awkward situation sometimes, confronted with a very serious moral problem concerning people upon whom his church depends largely for its support. I found myself up against this gambling, and I quietly set my face against it.

"You have seen something of it at their houses as well as at mine," proceeded Mr. Murill, "for they have told me that you and Mrs. Pimm would not join them. You know now why I left the church. I had been made wretched by them so often by their gambling habits that I came to feel that I could not be associated with them in worship. There you have it in a nutshell."

The gambling difficulty came up in the church in another form. Unfortunately Christian Churches of various denominations have made frequent use of raffling at bazaars and sales of work. At my church there had been raffles on such occasions before my time. And now in my ministry we were preparing for a grand bazaar to clear off a church debt, and to put the building in a good state of renovation and repair. I was determined that there should be no raffling. It happened that the Wesleyans held a bazaar a few weeks before the time for which ours was fixed. I was invited along with ministers of other denominations to be present at the opening. During these proceedings great emphasis was made upon an announcement that it had been decided to prohibit raffling, at which I was much encouraged.

So about a fortnight before our bazaar I preached a special sermon on "Gambling." I quoted opinions against the practice from various influential sources, and described the soul-corrupting and character destroying consequences of gambling. Amongst other things quoted was the recent local example of the Wesleyans, and I asserted that we Unitarians could not consider ourselves less scrupulous in moral conduct than they. And I concluded by saying that I hoped that there would not be a word said in favour of any raffling at our forthcoming bazaar, that it was no use preaching against gambling if we were ourselves guilty of it, and that I for one could have nothing whatever to do with it if any raffling were allowed.

This announcement while it met with general approval, aroused resentment in the minds of a few, including Mr. Ponton, his wife and her sisters particularly; for they had been counting on raffling off the costly things, and Mr. Ponton, who made a special hobby of picture painting in oils, had prepared several large pictures and had them put in rich frames on the expectation that they would fetch a big price in the same way. I knew all this, and I was pre-

pared to suggest an alternative plan to accomplish the same results without gambling. Mr. Ponton, who was a stockbroker, and who made his money largely by gambling in stocks and shares, could see no harm in raffling, and thought I had made a great mistake in prohibiting it.

As it happened the bazaar was a great success. A grant of new books came down from the London headquarters for our bookstall, accompanied by a letter stating that they were sent on condition that there would be no raffling. This letter was read publicly at the opening of the bazaar, and the gentleman who was the "opener," and who assisted with a considerable subscription in money, said that he came all the more readily to give his help because he understood that no raffling would be permitted.

Some of the persons mentioned have since then passed away. Mr. and Mrs. Murill have departed this life. Their son succeeded his father in business, and worthily follows in the paternal footsteps. The gamblers have not had a happy life. They have not prospered in their family concerns nor in their business enterprises. Their influence in the church with which they have been associated has not been good, has indeed been its greatest hindrance.

A church which proclaims the ideal standard of conduct is quite unworthy of that ideal if it do not aim to realise it in practice, and those of its members who set the opposite example make the church the subject of scoffing and a bye-word to the man in the street.

Origin of Religion.

By the Rev. J. PARK DAVIES, B.A., B.D.

Just as there is diversity of opinion as to how religion ought to be defined so there are various ways of accounting for its origin. Some have fixed its birthplace in the heart, some in the will, some again in the mind and others in the imagination. Schleiermacher taught that the essense of religion was to be sought in the feeling we have of absolute dependence, although he does not explain what it is exactly that we feel dependent upon. Not a few, again, have maintained that religion began in the sense of respect and reverence which primitive people had for their departed ancestors. It was not an uncommon thing for the chief of them to be raised in time to the exalted position of deities. From such particular instances there was drawn a general conclusion. According to another theory religion is the outcome of credulity. It was imposed on people in a state of ignorance by the priests for their own benefit. But who was it, one might naturally ask, that created the priests? This process of reasoning suffers from the fallacy that goes by the name of hysteron-proteron. It is a conclusion arrived at by putting the cart before the horse. So far from priests having invented religion it may be affirmed with confidence that it was religion that in its process of development brought into existence the order of priesthood. As it has been truly remarked all people may possibly be deceived some time and some people all the time, but that all people should be deceived all the time is inconceivable. And as religion is a permanent and universal experience it is hardly likely to be altogether the result of imposture and deception. Not far removed from this view is that which suggests that religion is nothing but the result of ignorance and superstition. Were this so, however, one would expect religion to disappear in proportion as truth and learning spread their dominion. But this is not the case. That there are educated people who repudiate any connexion with religion is a fact that we have to admit. Still it is not true of the great majority. Side by side with an enlightened mind there often goes the deepest and purest devotion. Education and true religion are by no means antagonistic one to another. What education tends to destroy is not religion as such but certain forms of religion which, though useful in the place and period they were formulated, have at last become unintelligible and antiquated. There is yet another theory that has frequently been put forward. According to this it was fear that gave rise to religion. A Latin writer of the first century of our era has expressed this view as follows: "Primus in orbe deos fecit timor"—"fear it was that first brought Gods into existence on earth." Early people believed they were surrounded on all sides by a host of invisible beings—some of them friendly and some hostile. It was the need to ward them off or win their favour according to their character that gave rise to customs and practices which resulted in religion. There are other causes that have been mentioned, but our list is already long enough to show that there is no agreement as to the way in which religion originated. The main objection to most of these explanations is that they look upon religion as a temporal phenomenon which is manifested by the race in the course of its growth and development. The tendency now, however, is to regard such a solution of the problem as being altogether inadequate. Fear, credulity, imagination and all the other elements to which attention has been called are undoubtedly responsible for much that has been associated with religion, but to go so far as to say that they, singly or collectively, account for religion itself is a different matter. To think of religion as an experience external to our inmost life is an error. It is equally wrong to imagine that it is exclusively connected with any particular aspect of our nature. Religion is an affair of the whole man. Wherever man exists there also in some form or other we have religion. Human beings turn in the direction of God as naturally and inevitably as the rain descends to the earth and the sparks fly upwards. The Psalmist gave expression to the same truth in another simile when he said: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." It is here, and here only, we are to look for the true origin of religion. In essence it is ever the same, but its manifestations vary from age to age as men are progressing and coming closer to God in spirit and in truth.

Christianity and War.

BY REV. WILLIAM C. HALL, M.A.

In my last two articles I discussed the attitude of Buddhism and Mohammedanism to War. What is the attitude of Christianity? If by Christianity we understand the religion of Jesus, as distinct from the many faiths of Christendom, there can be only one answer: the spirit of Christianity is entirely opposed to war. If Christianity as it was exemplified in Jesus had been carried forward history would have told the story of a very different Christendom, and we should not to-day see so-called Christian nations at war with one another.

During the first three centuries the Christians were a persecuted people, but, in spite of all manner of cruel opposition, they kept their faith and increased in numbers. The story of the conversions they effected is one of the grand romances of history. They were regarded in the Roman state as holding and propagating an illicit religion, dangerous in its general theology, and particularly in its doctrine of the Kingdom, to the popular religion and to political loyalty. Attempts to suppress them—and the most vigorous attempts were initiated by the best emperors—were unavailing; the more terrible their persecutions, the more certain became the prospect of the triumph of their cause. At length Constantine became emperor. He realised that they had to be reckoned with, but the idea came to him that it would be wise to regard them in another manner than that of his predecessors. He decided to adopt their religion as an integral part of the Roman system. The legend of his conversion to Christian principles can be dismissed: it makes a beautiful chapter in religious romance, but hardly lends itself to historical criticism. His "conversion" has been generally regarded as indicating a Christian triumph, the great victory of the faith—Christianity had captured the Roman emperor! I think that this view is due to an entirely false reading of history, and that the contrary is true, that the Roman emperor had captured Christianity. Here we see the beginning of Christianity as a state religion, and the year 324, the date of Constantine's declaration of it as the religion of the empire, is in my judgment the date not of its world-triumph, but of its great historical defeat. If this statement seems to conflict with what I said in an earlier article on Constantine, I need only say that I deliberately refrained from making it before, even at the risk of leaving the impression that I regarded the "conversion" as a great blessing for Christianity. Constantine's official recognition of Christianity was the most astute and subtle stroke of political diplomacy ever delivered by a Roman ruler, and it has blinded the writers of Christian history from that day to this. It made what we call "Christian nations," and we know what they have been from the time of Constantine to our own. They have been hostile to one another; they have provoked, fostered and intensified enmities. Righteous or unrighteous their cause—a matter they have rarely considered—they have taken for granted that God went with them in all their battles under banners that bore the sign of the Cross. History is very largely the record of the ambitions and squabbles of "Christian Nations," and two of the fattest volumes of the Cambridge Modern History are occupied almost exclusively with the squalid story of their hostilities. The Christianity, or rather the Christendom, which kings and politicians have made has been closely identified with the policy of war, but this is a Christianity very different from that which Jesus made. Had his religion kept its primitive simplicity and been allowed to develop simply as a spiritual power, it would long ago have eliminated war from the arbitraments of nations and given peace to the civilized peoples of the earth. We are fighting to-day because the "Christian nations" have never been Christian; and we have to fight through the present business, most resolutely to the very end of it, in the hope that there will be a little more real Christianity in Europe after it is finished.

The nationalising of Christianity, which at first seemed for its good, was its steady undoing. Its denationalization is required as one of the first conditions of the Christianising of the nations. With the abolition of state-religions, with what is called the disestablishment of the Church in all so called Christian lands, will come the chance of the Christianity of Jesus which, being the religion of the brotherhood of men based upon the idea of the unity of God, is capable of holding together communities of men in peace.

ASPIRATIONS.

Not by the lightening gleams of wrath
Our souls Thy face shall see;
The Star of Love must light the path
That leads to heaven and Thee.—O. W. Holmes.

Those who have seen the highest must needs follow it, and those who feel that God is leading are under no possible doubt as to their duty to go where He leads. There may and there will be difficult problems arising in connection with their duty, but these cannot make them swerve from the path. They will only drive them to think the harder, and pray the more that they may be better men and women.

Dr. H. T. Hodgkin.

PRAYER: Teach us, O loving Father, to fulfil the law of love, whereby mankind are knit together. Aid us to keep self under control, and each to seek the other's good. Implant in us a passion for everything good and right and holy. Let it be more pleasing to us to have done a right thing, than to have attained a selfish enjoyment. Aid us to the only true stable happiness, the fulfilment of Thy will and the consciousness of peace with Thee who art the source of all bliss as of all life. J. H. Newman.

For and Against Unitarians.

Here are a few interesting points for our readers. Some years ago Rev. B. R. Bulkeley, one of our ministers in the United States read a paper before the Lowell (Massachussets) Unitarian Club. The members of our household of faith he classed as follows:—(1) The straight-out, pay-as-you-go Unitarians; (2) The semi-detached; (3) The quasi; (4) The post mortem; and (5) The unclassified. Doubtless, towards its close there was an exhortation. Hence we are tempted to ask, dear reader, to which class do you belong?

In one of his addresses that fine American scholar and thinker, the late Rev. J. W. Chadwick says:—"If any of you are thinking of our societies out there as made up of 'good Unitarians,' as we say, or even bad ones, you were never more mistaken in your lives. There is a mild infusion of this sort here and there, a strong infusion, it may be, at San Francisco and Portland, and a few other places; but in general, the congregations are made up very much after the manner of that heavenly society of which Andrews Norton said 'A very promiscuous assemblage!' We have societies in which there is not a single person born and bred in the Unitarian brier-patch; that is to say, rose garden. The principle of aggregation generally (I may speak as a fool) is less a definite agreement in belief and purpose than a negative dissatisfaction with the traditional methods of belief and work. And so it happens that the aggregation is frequently inclusive—with a few blue-blooded Unitarians or none—of some agnostics and a few atheists, or, rather, a few people who do not spell God G-o-d; some Spiritualists; and some Theosophists and Christian Scientists, or blue-glassites, or something of that sort. It is a no easy matter to make a living Church Unitarian or otherwise, out of these various and not absolutely homogeneous elements. But, if any one can do it, it is, I am persuaded, the Unitarian minister who, thoroughly rooted and grounded in the principles of our faith, is quick to apprehend the change that has been wrought in our beliefs by the Time-spirit during these last forty, fifty, sixty years."

Here are two good old stories and worth re-telling: Two relatives who are Unitarians, and at the same time Unionists, were travelling between Chester and Manchester, when the newsboy brought to the train the morning papers which announced the return of Mr. Brunner for Northwich. They glanced at the unwelcome news in silence; but a fellow passenger, an old gentleman, addressed them with: "Ah, gentlemen, this is an awful thing! Perhaps you don't know that Brunner is not only a Radical, but a Unitarian? Now, I'm a humble, ignorant man myself; but there is one thing that I do understand, and that is religion. I have read a great many books about it, and I know that a Unitarian is bound to go to perdition. And these voters think a man good enough for Parliament that God Almighty thinks only fit to be burned!" The two friends gave the old gentleman no answer, but talked to each other rather markedly on other subjects. So he turned to another fellow-passenger, and asked her very unctuously and condescendingly, "Well, my good woman, and what do you think of these things?" "Think!" she answered promptly: "I think thou be'st a big fool." The two friends, to this day, cannot remember without a chuckle the old gentleman's discomfiture.

An old lady in Dundee, strictly orthodox in her theological opinions, was shocked one Monday morning while folding up her oldest son's Sunday coat on finding a tract in one of the pockets which advocated the views of Unitarians. "Where did you get that blasphemous tract?" she demanded of him sternly. "What tract, mother?" inquired the young man, bewildered at the old lady's manner. "What tract? You dinna need to speir sic a question. I found it mysel' in your coat pouch this morning." A hazy recollection dawned on him of his having been walking up Constitution-road when some one put a tract into his hand, which he carelessly put in his pocket and forgot all about the affair. "Oh, I mind now, mother; I got that in the Constitution-road," said the young man. "Aye, the Constitution-road, that's whaur their kirk is, but it's the synagogue o' Satan and the hotbed o' unsound doctrine. Now laddie, I'll tell ye what I'll do. I'll clean oot your pouch, and you'll sit doon an' read twa chapters afore ye halt, to purge you frae the pollution o' sic doctrines." And the young man had to read his chapters, while his mother disinfected the coat pocket from the infection of false doctrines.

The fourteen-year-old son of a Congregational minister, spending his holiday in the Lake District, attended service at an Anglican church on Sunday, the heavy rain preventing him from reaching one of his own denomination. The lad was not a little distressed at what he heard. "The sermon," he wites to his father, "was on denominational education in schools. It was such a horrible one, slating the Unitarians in particular, that Mrs. —— refused to put anything in the collection, and I should have liked to do so too. The village folk feel that all the clergy say is true." A sermon on the Balfour Bill in a Free Church pulpit would have been denounced as political preaching. Was this sermon religious teaching or political pulpiteering?

The chairman of the Australasian Congregational Assembly entertained the members of the Union in Adelaide with some of his Chinese experiences. He said that in the Celestial land the descriptions of the various communions were both suggestive and amusing. "The Baptists were muchee-fashee Christians; the Anglicans were little-washee Christians; the Methodists the shake-hands-at-the-door Christians; the Presbyterians the no-shakee-hands-at-the-door Christians; and the Congregationalists the don't-care-for-the-other-man Christians!"

But what of Chinese Unitarians? Ah! they must be as rare as Radium. —E.R.H.

National Conference Guilds' Union.

President: Rev. W. H. LAMBELLE. Hon. Sec.: Rev. H. FISHER SHORT

Motto: "FOR GOD AND THE GOOD LIFE."

MONTHLY MESSAGE: "About Children's Guilds." (Read at a recent conference of the Midland Guilds' Union.)

Germany, the home of careful schemes, and detailed foresight, of minute preparation, has provided me with a suitable text for this little homily. In the preface to "Germany and the Next War," Bernhardi gives his compatriots the following useful advice:—'At such times, it is necessary to be absolutely clear on three points: the goals to be aimed at, the difficulties to be surmounted, and the sacrifices to be made."

Though this counsel does not scintillate with the blinding flashes of originality, like the ready reckoner in a butcher's shop, it possesses the merit of utility and may save much time and blundering effort. For through ignorance of these three valuable points, or through failure to appropriate or apply them, many excellent movements have ended in fiasco. And the Junior Guild movement will succeed or fail according to the measure in which they are apprehended and brought into play.

Convinced of this, permit one to offer a word or two under each head.

Firstly, then, What are the goals to be aimed at? Here, some Guild workers appear to have gone astray. What they seem to have aimed at was to amuse, to entertain, to provide pastime; right and good, and therefore necessary in its way, but hardly to be distinguished as a goal to be aimed at.

As Guild workers, we should have a greater goal in view; namely, the making of complete men and women; that is, personalities of religious conviction, moral perception, and disciplined will. Into a world of spiritual shallowness, of confused ethical sense, and deficiency in moral back-bone, it should be our supreme aim to send forth human beings aware of God, obedient to enlightened conscience, captains of conduct. A "large order" truly; but the only one worthy of such a movement as ours.

This brings me to the second point: the difficulties to be surmounted. Perhaps the greatest of these are not external, but inward, i.e. personal to the Guild worker.

Setting aside disinclination to negotiate the great problem here presented, and the tendency to take the line of least resistence by finding pastime in providing amusement, probably the outstanding obstruction to be faced and removed is Prejudice.

We are so human, so liberal-minded, so fearful of what might look like cant, that we make a virtue of discretion and imagine we ought not to educe moral and religious development in childhood. We are mistaken, and results prove that we are wrong. Not that we fail entirely. Broadly speaking, our liberal, rational atmosphere is sane and clean, with the result that the average Unitarian adult is a wholesome pagan free from humbug. But his all-round application of the principle of 20s. in the £ is largely habitual and unconscious. This, however, though an achievement to be proud of, is insufficient. Deliberate, is always superior to automatic, action. By which, I am not defending the comfortable "Little Jack Horner" feeling: What I am trying to enforce is, that whilst sincerity of life and conduct in the unthinking non-worshipper is good beyond words, it is not so good as that genuineness of life and conduct which issues from the depth of a real personality conscious of itself, possessing the sense of values, making real choices, and vitally linked with the life of God.

Now, this consummation, so devoutly to be wished, does not happen of itself. It has to be made to happen, either by self-schooling or by training from others. In relation to the children of our Guilds, we are those others, and for the sake of our litttle charges, it may be necessary to surmount our own obstinate prejudice against giving religious instruction.

Here, however, it is necessary to realise the limits of our function. And this may enable us to remove the obstruction. Our immediate business is not with grown-ups, but with little children—the raw material, so to say, for the making of complete manhood. From this crude material, if we are sane, we shall not attempt to produce the finished article: we shall be content to make upon it the limited but adequate impression justly expected of us.

And what is that? In the virgin garden of the child-mind, we shall sow the good seed of religious and moral ideas. H.F.S.

(To be concluded.)

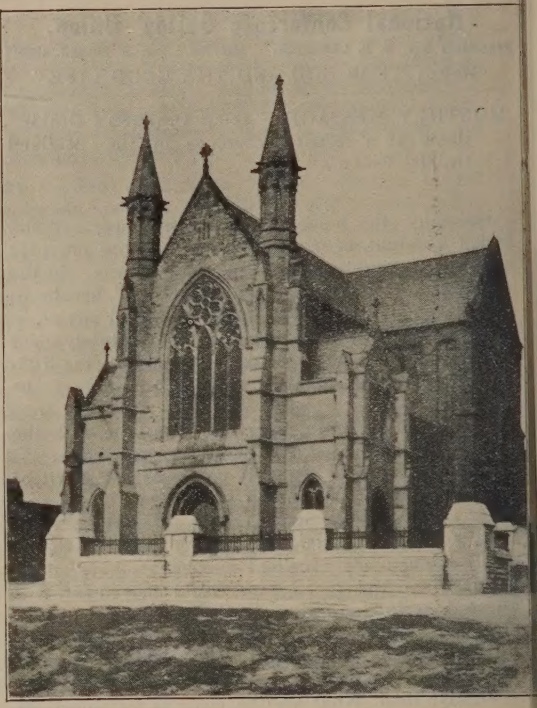
"Unity," of Chicago, edited by Rev. Jenkin Lloyd Jones, Unitarian, has now an endowment fund of 30,000 dollars, to be held in trust, to continue the publication of "Unity" ideals. Our own "Unity" is not so fortunate, though we trust its future is not uncertain.

Mr. John C. Warren, M.A., has been specially honoured by the members of the Nottingham High Pavement congregation by a presentation of an illuminated address and rose bowl in appreciation of active work for the chapel and its institutions during a period of forty years, and among other things for work efficiently done in the N. Midland district for the Unitarian faith.

It was announced at the recent annual meeting of the Padiham congregation that a legacy of £200 less legal expenses has been bequeathed to the chapel, and that a gift of £100 in memory of the late Miss Martha Bertwistle, from her sister, Mrs. Duckworth, has been received.

The American Unitarian Association has transmitted through the Rev. W. Copeland Bowie £50 for the assistance of Belgian refugees in Holland.

Dukinfield Old Chapel.



The origins of Dukinfield Old Chapel date from the ministry of the Rev. Samuel Eaton, M.A., appointed chaplain to Colonel Robert Duckenfield, 1640. He gathered a congregation which worshipped in the Dukinfield Old Hall Chapel. Before 1653 this congregation had become Anti-trinitarian, and Eaton left it. During the disturbed times following the restoration of the Monarchy the Dukinfield dissenters worshipped at Denton Chapel and held clandestine services in the open-air, "in a neighbouring wood, where, on days set apart, under the watch of sentinels, and at night fall, when they were less likely to be observed, the proscribed ministers were met by their faithful adherents, when the pious service of prayer, praise, and exhortation had no other walls to surround it but the oaken thicket, and no other roof for its protection but the canopy of heaven."

But some time after 1677 the Rev. Samuel Angier went to live at Dukinfield, where he began to have meetings for worship in his dwelling house, 1681. He acquired some property, and in what came to be known as "Angier's Tenement" he conducted services. He fitted up a barn in Dukinfield, turning the hay-loft into a gallery and began public worship in it on October 10th, 1686. In 1689 this barn was duly registered as a meeting place for Protestant Dissenters. Sometime prior to 1707 the congregation received the gift of a site for a new chapel and a great part of the building materials from Sir Robert Dukinfield. The building was begun in 1707 and completed in August, 1708. It formed a striking object, standing as it did at the summit of Dukinfield Brow, amid its burial ground planted by firs. The first service in the chapel was on Thursday, August 19th, 1708, and the regular Sunday services began in it on August 29th, 1708. The trust deed declared that the building was to be "for the use of a Protestant Presbyterian minister of the Gospel of our Lord Jesus Christ, dissenting from the Church of England." The first baptism in the chapel was on the 12th September, 1708. The first burial in the chapel-yard was on February 3rd, 1709. Rev. Samuel Angier died November 8th, 1713, and was succeeded in the ministry by Rev. William Buckley in 1714. In 1717 James Heywood conveyed 33 acres of freehold land at Godley as an endowment for the benefit of the minister of Dukinfield chapel. At the close of Buckley's ministry this estate yielded an income of £18 a year, but has since increased to a considerable amount.

At this time the congregation numbered 793 adherents, the third largest in the county, Dean Row being first with a congregation of 1,309, including 40 of the local gentry, and Chester being second with 1,000 adherents with 30 gentry. Of the Dukinfield congregation 14 ranked as gentry with a baronet and an esquire, 16 were tradesmen, 76 were yeomen. During Buckley's ministry people came eight or ten miles to attend the chapel, and to make sure of a seat it was necessary to get there an hour before the time of service. Buckley's popularity as a preacher was great, and his personal influence "almost unbounded." He died May 26th, 1752, after a ministry of 38 years. Rev. Robert Robinson, D.D., was invited to Dukinfield and began his ministry Nov. 12th, 1752, and ended on Nov. 26th, 1755, a severe outburst of temper causing the congregation to insist on his removal. Then followed a young Scotsman named Gladstones or Gladston, who remained only about two years, 1755-1757. He was guilty of some kind of misconduct, and disappeared. The next appointment does not seem to have been fortunate, for the Rev. John Helme had a short ministry from 1757 to 1761, and was paid £30 in consideration of his leaving. After a year of supplies by two rival candidates, Rev. James Burgess and Rev. Joshua Stopford, who both declined acceptance of appointment owing to divisions and party spirit in the congregation, Rev. William Buckley, the younger, became minister in 1762. He was the only son of the former minister of the same name. He resigned in 1791. His ministry was a period of transition in theology, and he was of the liberal school. Rev. David Lewellin Davies was minister, 1791-1794, followed by Rev. Thomas Smith, 1795-1797. Then there was a year and a half of pulpit supplies, after which Rev. William Tate was elected minister. He was an avowed Unitarian. After four months at Dukinfield he was invited to Chorley, and resigned

May 24th, 1799, partly on account of the low salary and partly because of the indifference of the people to public worship and to the welfare of the minister. He was the father of Sir Henry Tate, whose munificent benefactions are so well-known, and who founded the Tate Scholarship of the Unitarian Home Missionary College.

Then followed a period of pulpit supplies, one of the preachers being the Rev. James Hawkes, who was elected minister March 11th, 1804. His ministry was very successful. In 1800 the congregation numbered only 87, in 1811 there were 210 seatholders, and in 1812 there were 239. In 1800 while Hawkes regularly supplied the pulpit he established a Sunday school. A separate school building was erected in 1810, the land for which was given by Francis Dukinfield Astley. Mr. Hawkes resigned February 27th, 1813. The next minister was Rev. Joseph Ashton, July 24th, 1814, to Oct. 4th, 1817. Rev. Thomas Oliver Warwick, M.D., was the constant preacher at Dukinfield from Oct. 19th, 1817, to March 21st, 1819. Rev. John Gaskell, M.A., was chosen minister, May 27th, 1819. The chapel up to this time was the absolute property of the owner of the Dukinfield Estate, Francis Dukinfield Astley, but on April 21st, 1826, he conveyed the chapel and burial ground to trustees on terms securing them to the congregation without any doctrinal restriction, the chapel "to be used as a place of public worship." Mr. Gaskell's ministry was successful He was greatly beloved, and every sitting in the chapel was let. He died May 15th, 1836. The Rev. Robert Brook Aspland began his ministry at Dukinfield January 1st, 1837. On January 7th, 1839, the chapel was dismantled by a terrible storm, and a new building became imperative. On June 26th the foundation corner stone was laid by Mr. Samuel Ashton in the presence of 2,000 people. On March 4th, 1840, an addition of 2,220 yards to the burial ground was conveyed to the chapel trustees, and on August 26th the new chapel — the present building — was opened at the cost of £4,000, with a temporary west front, the permanent front completing the chapel being added in 1893. In August, 1852, the chapel was first lighted with gas. After an able ministry of 21 years and a half, in June, 1858, the Rev. Brook Aspland left Dukinfield to take charge of the congregation at Hackney. He was editor of "The Christian Reformer," which was a magazine for the advocacy of Unitarianism, and in 1859 he became Secretary to the British and Foreign Unitarian Association.

In July, 1858, the Rev. John Gordon became minister at Dukinfield. He was one of the founders of the East Cheshire Missionary Association (1859), now the East Cheshire Christian Union. His ministry terminated December, 1862. He was succeeded, December, 1863, by the Rev. John Page Hopps. In 1865 the parsonage was erected at a cost of £200 for land and £1,100 for the building. In 1869 Mr. Hopps removed to Glasgow, and in January, 1870, Rev. Philip Henry Wicksteed, M.A., began his ministry at Dukinfield, which lasted till 1874, when he succeeded Dr. Martineau at Little Portland-street, London. The Rev. George Hamilton Vance, B.D., followed Mr. Wicksteed in the Dukinfield ministry October, 1875, and under him the old school building was greatly enlarged at a cost of £3,293, over £3,000 being realised for the project by a grand bazaar in 1881. The new school premises were opened on May 20th, 1882. Mr. Vance resigned in 1884, and was succeeded in March, 1885, by Rev. Hugon Seaward Tayler, M.A. During his ministry the new chapel front was erected at the cost of over £3,000, including re-seating of the ground floor, the money being raised by a Jubilee Fund instituted in connection with the Chapel Jubilee celebrated in June, 1890. The completed chapel was reopened June 14th, 1893, Rev. Brooke Herford, D.D., being the preacher for the occasion. The Centenary of the Sunday School was celebrated in 1900. Mr. Tayler's ministry terminated in 1905, and the present minister, the Rev. Evan Gwilym Evans, B.A., was appointed in 1906. The Bicentenary of the chapel was celebrated in 1907. The list of seatholders in the Chapel Manual of 1914 numbers 364. The various connected institutions include Ladies' Sewing Society, Branch of British League of Unitarian Women, the Sunday school with about 500 scholars and over 60 teachers, Band of Hope, Penny Bank, Young Men's Institute, Dramatic Society, Girls' Guild, Rambling Club, Singing Class, Burial Society, Boys' Life Brigade, Cricket Club, Scholars' Library, School Sick Fund. There is also a large week-day school with headmaster, headmistress, and eleven other teachers.

This is a history of which the Dukinfield friends may be justly proud. Their chapel occupies the most elevated position in the locality, and is a noticeable landmark for miles around. From the sketch here given it is evident that powerful influences for the public good have had their source in that sacred place. It is cheering to note the present strength and vitality of the congregation and Sunday school and connected institutions. As was said in a local newspaper concerning the Jubilee of the chapel, "The cause of Unitarianism has taken firm root in Dukinfield, and the Old Chapel is associated in the minds of large numbers with dear and hallowed memories."

(The particulars of this sketch have been gleaned mainly from the "Historical Account of the Dukinfield Chapel and its Schools," by Alexander Gordon, M.A.)

Canon Storr, of Winchester, has been giving a course of lectures at Portsmouth on "The Christian Doctrine of God," and he said of the Doctrine of the Trinity that "it clearly came by revelation, and it was found in an unmistakeable manner in the New Testament." It would take a cleverer man than Canon Storr to prove what is not true. The word "Trinity" is not in the N. T., nor are the words—"God the Son" to be found there.

Feb. 25th was the 16th anniversary of the death of the Rev. Robert Spears.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

March 7th.—JESUS AND JOHN THE BAPTIST.

Scripture Reading: Matt. 9, 1...19. References: Giran's "Jesus of Nazareth," 67-70; Carpenter's "First Three Gospels," 316-319.

1.—Jesus answers the call of John the Baptist.

Why? Because he felt the need of a great moral and spiritual awakening in the lives of the people. And here was a voice crying aloud for it, and with which cry his whole spirit was moved in sympathy. The nation was crushed under the yoke of Roman tyranny, and there was expectation of a deliverer. But Jesus had no doubt been long convinced by what he saw and heard that there was an even greater need than that of political emancipation—the need of moral reform, deliverance from the guilt of injustice to one another. Not merely from the tyranny of the foreigner, but from the despotic sway of their own sins was their need of deliverance. If the people ill-treated their own fellows, behaving wickedly to their own countrymen the removal of the foreign yoke would bring no improvement, but it would simply be the substitution of one tyranny in place of another. The government of God in men's hearts, the rule of God in their lives, the kingdom of God in their relationships with each other—this was the consideration of supreme importance. If only that were possible all else worth having would follow. Only a people fit for freedom and worthy to be free can know how to use freedom when they get it. John the Baptist said nothing about the overthrow of the Roman Government, he called upon men to do justly to one another, to repent them of their sins of selfishness, and to consider each others needs. This great moral crusade attracted Jesus to John the Baptist; it accorded so much with his own thoughts and feelings that it moved him to go and join the crusade by the rite of baptism.

2.—Jesus was powerfully influenced by John the Baptist.

He went to see and hear for himself. There was much in the preaching of John that moved him deeply. "The Kingdom of God" is what we most need, said John. What are you doing to bring it to pass? Are you doing anything? or are you waiting for others to do something, or to see what others will do? Do you really deserve the blessings of the kingdom if you are doing nothing yourselves to bring them? If you are doing nothing you live in sinful sloth. Repent you of your heedless conduct, for the kingdom of God is at hand, if only you will reach out for it. Come, and be baptised into this repentance and to the putting away of your sins! Such was the spirit of the Baptist's appeal, and Jesus responded readily to it. That Jesus had a very high opinion of the Baptist is evident from Matt. 11, 9, and Luke 7, 26.

March 14th.—JESUS BAPTIZED.

Scripture Reading: Mark 1, 1-11 (see also Luke 3, 21-22; Matt. 3, 13-15) References: Giran's "Jesus of Nazareth," 67-75; Carpenter's "First Three Gospels," 114-119.

1.—The baptism was of repentance unto remission of sins—Mark 1, 4.

Here the earliest gospel record simply states what the baptism of John meant, and tells how that Jesus came from Nazareth to be baptised of John in the Jordan. Jesus was human as other men were, and felt that he was not perfect, and that he must turn his mind away from all consideration of self in order truly to serve God. This change of mind is just what "repentance" means. To turn from all thought of self was also the putting away from him the sin of self-seeking. In this sense Jesus fulfilled the meaning of the baptism of John. If Jesus were more than a human being such baptism would not have been considered necessary. If he were already perfect to begin with he would need no repentance, and the putting away of any thought of sin would have already been a realised fact with him from the beginning of his advent on earth. His baptism would not be a mere make-believe on his part just to set an example to others who needed it, nor would it be simply a following of custom. just a becoming thing to fulfil the righteousness of the law,—Matt. 3, 15; but it was an earnest recognition of need on his part, and a sign of his real humanity.

2.—The vision at the baptism.

The accounts of the synoptic records—the first three Gospels—agree in stating that on the occasion of the baptism a revelation came to Jesus. But they do not agree in the description of it. In Mark, the earliest, we are told that Jesus saw the heavens rent asunder, and the Spirit as a dove descending upon him." But in Luke it is said "the Holy Ghost descended in a bodily form, as a dove, upon him." From the statement in Mark it is evident that the Spirit did not come in a bodily form, and that this baptism of the Spirit was a spiritual experience known only to himself, that the revelation was a vision of the mind. No doubt the "bodily form" was an afterthought when the idea of the supernatural character of Jesus had taken shape. In Luke there is the clear intention to make the whole experience a miracle, for while Jesus was praying, it is said, that "the heaven was opened," meaning that it was not so to Jesus only but that it was an occurrence seen by all present at the time. But if that had been so it would have been too well known for Mark to have omitted it. Another important difference is concerning the voice. In Mark and Luke the voice said, "Thou art my beloved Son," the words being addressed to Jesus only; but in Matthew the voice announces to the multitude, "This is my beloved Son," words not for Jesus alone. Mark would not have omitted that had it been a notorious fact. From the record nearest to the event it is plain that it was an inner voice which spoke. Jesus was stirred

to the depths of his being. He felt the Holy Spirit in his own soul. He heard the voice of conscience. He felt intensely moved by the power of the divine life within. It seemed as if the divine inspiration had come down upon him like as a dove comes down from above,—the dove being the symbol of the Holy Spirit, and he felt called upon to be a prophet, and to dedicate himself to God.

MARCH 21st.—JESUS IN THE WILDERNESS.

Scripture Readings: Mark 1, 12-13; I. Kings 19, 1-12. References: Giran, 75-76; Carpenter's "First Three Gospels," 120-121, 320.

1.—Jesus was driven by the Spirit into the wilderness.

The preaching of John and the acceptance of "the baptism of repentance unto remission of sins," had so powerful an effect upon Jesus as to produce the first great crisis of his life. He had now resolved to give himself for the bringing of the kingdom of God upon earth. Why should it be left to John the Baptist only to lift up the voice of truth in its behalf? The work was great and needed many preachers to declare the message, and he might himself be a herald to the kingdom. But to devote his powers entirely to such a mission would require him to make a thorough change in his course of life. He must no longer remain quietly at home in Nazareth pursuing the labours of carpentry. He must leave home and relatives and sacrifice all material prospects, and become a wandering teacher and preacher. Was it right for him to enter upon such a change? Was it wise for him to make such a violent break with the past? He must take time to think. He would go away from the noise of the multitude into the solitudes, and there in quietness seek for guidance in his own soul. Had not John found inspiration in the wilderness away from the haunts of men. "All sorts of thoughts, desires, emotions, wrestled in his mind." The Holy Spirit impelled him to seek spiritual preparation for his task in retirement where he could be alone with God.

2.—He was "forty days"—"with the wild beasts; and the angels."

"Forty days" recalls the story of Elijah on Mount Horeb, where he fasted "forty days and forty nights"; and Moses' fast of forty days; and Israel's sojourn forty years in the wilderness. As connected with the retirement of Jesus the duration of his stay is purely a supposition, and a prophetic period is fixed by the writers with imaginary appropriateness, to him who was a greater than Elijah or Moses. The "wild beasts" and "angels" are figures of speech representing conflicting influences at work, the hostile powers of the world and the holy impulses of his soul. In that critical experience the struggle must have been such as to test the strongest and bravest spirit.

March 28th.—JESUS TEMPTED.

Scripture Reading: Luke 4, 1-13. References: Giran, 76-81; Carpenter, 121-123

1.—The temptation story.

The three records differ. As usual that of Mark is briefiest. "He was . . . . tempted of Satan," is all it says of the temptation. But in the later accounts, farther removed from the time of the actual event, we have the experience amplified by descriptive detail in graphic dramatic form such as gives a most striking character to the whole scene. But of course the story as thus told must not be taken literally. It is not historical. At best it can only be figuratively true. The one thing in which the three accounts agree is that Jesus was tempted. That may certainly be taken as an indisputable fact. Another early Christian writer says of Jesus that he "hath been in all points tempted like as we are" (Heb. 4, 15). But the experience was absolutely private and personal in the soul of Jesus, with no external witnesses to report what happened, and it is not at all likely that Jesus ever described to his disciples or to others what was so sacred to himself. Consequently the dramatic details of the story are the product of affectionate imagination. There is no evidence that Jesus himself told such a story to anyone. Who therefore was there that could possibly have witnessed the dramatic scene if such could have been enacted? The fast of forty days and nights was not possible. There is no mountain anywhere from which could be seen in a moment of time all the kingdoms of the world. Nor can it ever be thought that there was any Satan who carried Jesus through the air and set him upon the pinnacle of the temple. Not as a description of actual facts but as a parable should this narrative be regarded.

2.—The theological signification of the temptation of Jesus.

That Jesus was tempted is agreed upon by all professing Christians. But surely it is a very awkward fact for the orthodox who believe that Jesus was not a "mere" man, but that he was God in human form. Believing that he was God, they address prayers to him and worship him. But if Jesus were not a real man, but God and man at the same time, there could not have been any temptation, "for God cannot be tempted" (James 1, 13). God is perfect and his ways are perfect so that they cannot be improved, and any change or departure from that which is perfect would be a change for the worse. It is impossible for a perfect being to be enticed by evil or to be drawn aside from his perfect ways. So if Jesus had been God the temptation could not have been real. That which might tempt man could not have any effect upon God. And it could not have been mere make-believe. Neither God nor the man Jesus could possibly pretend to be tempted, acting what was not real. Even a good man would not do that. It is said that Jesus was tempted in his "human" nature and

not as God. But no one who believes in the deity of Jesus has ever said that Jesus ceased to be God. So orthodox Christians cannot say that the two nature's —that of God and man—in Jesus, were ever separated. If the orthodox doctrine be true that Jesus was God there could not have been any real human temptation. The only way that the temptation of Jesus can be reasonably understood is by regarding Jesus as a man like other men in whom temptation would mean struggle. It would be a struggle against certain inclinations within that would have to be mastered and overcome. The temptation is strong evidence that Jesus was not God, but a real human being.

Anecdotes and Illustrations.

The Bishop of Oxford has vetoed prayers for animals engaged in the war, because, he says, it has never been the custom of the Church to pray for any other beings than those whom we think of as rational; consequently the "Abolitionist" gives the following instances of animal devotion:—

THE DOG AS A SAVIOUR OF MAN.

While we wonderful human beings congratulate ourselves on being the only part of creation in direct touch with the Almighty, and of concern to Him, the "humble beasts" quietly go about their duty and, ignoring our spiritual snobbery, save our lives whenever they get the chance. We read of a Zouave buried by means of a German shell and fast being suffocated by the layer of earth upon him, when his faithful dog, with nose and paws, cleared away the earth and proceeded to lick and cleanse his wounds. This Zouave, we feel sure, would not have considered such a friend beneath notice in his prayers. When he was taken to the hospital he begged for the dog's company, which was granted after three days, and then only because the dog refused to eat until restored to his master.

HAS A DOG A SOUL?

Another interesting story is that of John Cowan, one of the crew of the "Formidable," who was taken out of the boat at Lyme Regis and laid on the floor of the Pilot Boat Hotel in the belief that he was dead, all efforts to restore him having failed. The dog of the house, a rough-haired, cross-bred collie called "Lassie," alone detected the fact that the man was still alive, and pressing her warm body against his heart licked his face assiduously with an occasional whine till at the end of half-an-hour she had succeeded in restoring him. Man and dog soon became fast friends, and it is doubtful whether Cowan would consider himself insulted even by the suggestion that "Lassie" has a soul—a belief which has been held, after all, by many of the world's greatest theologians.

A RATIONAL HORSE.

Here is a story of a horse told by Trooper W. Green: "There's a horse of the Royal Irish Lancers that ought to have a Victoria Cross, if ever anybody ought. One day in a hot action its rider was sent to earth with a bullet wound between his ribs., The troop was charging at the time, but as the man touched the ground his horse, which had got out of the ranks, picked him up in its mouth by his clothes and carried him to some men of the regiment who were resting their horses while awaiting orders. He will pull through all right, but the doctor said that had he been forced to lie there all night he would have been dead in the morning." Surely our debt to animals makes it not derogatory to recommend them to the mercy of God.

Rev. Herman Haugerud, a Unitarian minister from Norway, is on a visit to this country and preaching at some of our churches, on a mission to learn the condition of things here during the war, and to make known the same in Norway on his return.

The autumnal meeting of the Midland S.S. Association was held at the Fazeley-street Mission, Feb. 13th. There are 16 affiliated schools with 3,727 scholars and 340 teachers, of which 2,397 scholars and 208 teachers belong to Birmingham schools.

The new Whitfield Unitarian Church building at Kingston, Jamaica, is in course of erection. The corner stone was laid on January 27th by Mrs. G .B. Stallworthy, of England, and the sermon was preached by her husband, the Rev. G. B. Stallworthy.

A Temperance Festival was held under the auspices of the Manchester District S.S. Association on Saturday, Feb. 13th, at the Lower Mosley-street Schools. 260 children were present and a large number of adults. Mr. A. W. Harris, of the National Unitarian Temperance Association, delivered an address, and the programme of songs, recitations, and choruses was a great success

The Waterloo-road Unitarian Church, South Shore, Blackpool, caught fire on Sunday, Feb. 14th, just before evening service, so that service could not be held. Firemen soon extinguished the fire, and damage to the extent of about £20, covered by insurance, was done. On the following Tuesday the pastor, "Rev." Hugh Bourne Secker, a young layman of 22, resigned, giving as a reason that he wished to devote himself to the prosecution of his studies.

The Rev. Dr. Cheyne, the eminent Biblical scholar, died Feb. 16th, aged 74.

Believe—that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.

—Longfellow.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Readers of "League Notes" will remember that mention was made last month of a gift received by the Central Committee of £40 from the American Women's Alliance. Of this £5 has gone to Mrs. Allen's collection for the Belgian hospitals to be used for chloroform or other drugs, and £10 has been given to the fund in aid of officers' widows and children.

The Alliance Committee asked us to hand over a letter describing the Sunday work undertaken by English women at this juncture, and the needs of the various societies endeavouring to cope with distress in this country and on the Continent, with a view to arousing a more widespread interest among the Alliance Branches at large. The account is being written by Mrs. Sydney Martineau, and in her able and competent hands it will surely achieve its object.

The International Committee of the League is still carrying on its Correspondence Bureau. Apparently the need for the latter is as great as ever. The Dutch agent, Mrs. Van Eck, reports that about 400 communications have passed through her hands so far. This in itself entails much work, but a good deal also has cropped up to be done incidentally. The English secretary is constantly employed in the search (too often unavailing) for missing German soldiers thought to be prisoners in England. Now it is a poor little German waiter boy whose widowed mother away in South Germany has vainly tried to hear of. Her appeal for help to find him finally reaches London by way of Boston, U.S.A. Now at last she is reassured by the kindly letter (received here and sent on to her) of the commandant of the aliens' camp, who says he has told the boy K— he "must write to his mother at once" and report that the said K— looks well and has plenty of clothes, but would do with a little pocket money The latter, it must be added, will soon be supplied by the kind Americans above mentioned. Another time it is a German girl of eighteen not heard of since last August and left stranded somewhere in Yorkshire. Word comes from Germany that the mother is desperately ill, and the good offices of the committee are being sought to turn up the daughter, get her to London through the hands of the police, and despatch her thence to her own country. Much letter writing and no end of kindness and thanks on the part of entire strangers is entailed, but her way was quickly smoothed, and we hear she has reached her home in safety.

Mrs. Allen is still receiving huge parcels of clothing and gifts of money, and has sent out a splendid lot of things to her little hospitals.

ROCHDALE has done very well apparently with its recent sale, which realized £200.

HINCKLEY is one of the towns that are very well at this juncture, its factories are busier than ever. The Branch there have been working for the children of the local soldiers and sailors.

MOSELEY works for the Belgians in Birmingham, and has also sent some contributions to Mrs. Are's collections.

DUNDEE Branch is small in number, but it has raised £12 18s. for its "war fund," and sent 500 articles to the local Red Cross.

MANCHESTER DISTRICT LEAGUE held in the buildings of Upper Brook-street Chapel what the secretary describes as " a very ordinary committee meeting," whereat were present forty people representing nineteen Branches. There are now twenty-five Societies thus linked together. The secretary reports that Heywood has just joined, and that the "North Country Lecture Society" is giving splendid lectures which are much appreciated. —H. B. H.

Memorial Sundays.

March 7th is marked with the birth of the Rev. Caleb Rotheram in 1694; and the foundation of the Bible Society in 1804; and with the death of Antoninus Pius in A.D. 162; of Thomas Wilson, Bishop of Sodor and Man in 1755; and of Admiral Collingwood, the colleague of Nelson in 1810.

March 14th was the birthday of W. Frothingham in 1777, and the day of the introduction of the Parliamentary Reform Bill in 1831, though that Bill was not passed until 1832. On this day died John Russell, the first Earl of Bedford in 1555; and John Sigismund, Prince of Transylvania, in 1751, of whom some notice may be found in Wallace's Anti-Trinitarian Biography, Vol. II. Also Admiral Byng was shot on March 14th, 1757; and on this day in 1663 one Simon Morin was burnt in Paris: a man who enunciated wild views, calling himself the Son of Man, and recanted them; he must have been insane.

March 21st was the birthday of Robert Bruce, of Scotland, in 1274; of John Sebastian Bach, the musical composer in 1685; and of Henry Kirke White, the poet in 1785. It saw the deaths of Robert Southey, the poet in 1843; of Cranmer burnt at Oxford in 1556; of Archbishop Usher in 1656; of Charlotte Tremouille, Countess of Derby, in 1663, a lady who defended Latham House and the Isle of Man; of the Duc D'Enghien, shot in 1804; and of Samuel Courtauld in 1881. An account of Cranmer may be found in "Heroes of Faith" p. 62.

March 28th was the birthday of Dr. Andrew Kippis, Nonconformist Divine, in 1725. It marks the death of Sir Ralph Abercrombie at the Battle of Alexandria in 1801, and of Dr. Valpy, classical scholar, in 1836. It is also the day of the trial of Garnet in 1606. That unfortunate man was made a confidant by the conspirators, who hatched the Gunpowder Plot, and, preferring fidelity to them to fidelity to his king, he shared their fate.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

THE BENEFIT OF PROHIBITION.

Mr. Lloyd George, Chancellor of the Exchequer, in his speech on the situation concerning the financial aspect of the war in the House of Commons, Monday, February 15th, made the following remarkable statement as to the result of the suppression of the sale of alcoholic liquors in Russia, as reported in "The Daily News":—

Russia has since the war begun enormously increased her resources by suppressing the sale of all alcoholic liquors. It is hardly realised that by that means alone she has increased the productivity of her labour by something between 30 and 50 per cent. It is as if she had added millions of labourers to her labour reserve without even increasing the expense of maintaining them. Whatever the devastation of the country may be, Russia has more than anticipated its wastage by that great act of national heroism and sacrifice.

TO A FALSE PATRIOT.

He came obedient to the Call;
He might have shirked like half his mates
Who, while their comrades fight and fall,
Still go to swell the football gates.

And you, a patriot in your prime,
You waved a flag above his head,
And hoped he'd have a high old time,
And slapped him on the back and said:

"You'll show 'em what we British are!
Give us your hand, old pal, to shake;"
And took him round from bar to bar
And made him drunk—for England's sake.

That's how you helped him. Yesterday,
Clear-eyed and earnest, keen and hard,
He held himself the soldier's way—
And now they've got him under guard.

That doesn't hurt you; you're all right;
Your easy conscience takes no blame;
But he, poor boy, with morning's light,
He eats his heart out, sick with shame.

What's that to you? You understand
Nothing of all his bitter pain;
You have no regiment to brand;
You have no uniform to stain;

No vow of service to abuse,
No pledge to King and country due;
But he had something dear to lose,
And he has lost it—thanks to you. —O.S.

—From "Punch," November 4th, 1914.

The Wide World.

From the February issue of the American "Unitarian Word and Work" we learn that:—The following resolution was passed at a meeting of the Unitarian ministers of Maine, held at Saco on December 15th, 1914:

Whereas, many individuals both within and without the Christian church to-day harbour the belief that the teaching and practice of the church, as a whole, has little influence upon the life of the average so-called "working men and women," and that there is great indifference on the part of many people to their spiritual needs, be it therefore

Resolved, that we commend to the attention of Unitarians everywhere the need of proclaiming the reasonable theology, the simple and straightforward practice, and the abiding peace of mind which are the prevailing results of our Unitarian faith; and we would call attention especially to the adaptability of our Unitarian faith to both the educated and uneducated, the cultured and uncultured, and to all kinds and conditions of men. We therefore in the present crisis of religious institutions urge upon all Unitarian ministers and laymen the need of the utmost candor in the interpretation, the preaching, and the practice of the truths for which our body has always stood.

The Centenary of One Hundred Years of Peace between Great Britain and the United States was celebrated in America and England by special services on Sunday, February 14th.

As a result of the Conference of the World Alliance of Churches at Constance, August 2nd, 1914, for the promotion of International Friendship a British Group has been formed to continue the work of conciliation, and a special organ under the name "Goodwill" has been issued as a regular record of proceedings and progress of the work. One of the objects is: To induce the churches of the British Empire to use their influence with the people and the Parliaments and Governments in the Empire to bring about and maintain good and friendly relationships with all nations.

WELLINGTON, NEW ZEALAND.—The Unitarian Church here, minister, Rev. C. Ernest Hale, B.A., issues an interesting Calendar, which contains indications of vigorous life and work. A "Christian Origins" Circle is studying Dr. Estlin Carpenter's "First Three Gospels."

To the figures previously given of Unitarian recruits to His Majesty's forces the following should be added, viz.: Accrington 5, Knutsford 1, Luton 2, Bootle 24, Bury, Bank-street (additional) 5, Bury, Chesham (additional) 4, Evesham (additional), 6, Hinckley 26, Mansford-street Mission, London, 52, Birkenhead (additional), 3, Crewe 10, Liverpool, Hope-street, 6, Nottingham, Christ Church, 6, Nottingham, High Pavement (additional), 8, Oldham (additional), 4, Rochdale (additional), 3, Wolverhampton 15. SCOTLAND: Aberdeen 17, Edinburgh 11, Glasgow, Ross-street, 3, Glasgow, St. Vincent-street, 20, Kirkcaldy 5, Stenhousmuir 4.

Notes and News.

The Sheffield District Association of Unitarian and Free Christian Churches held its third annual meeting at Upper Chapel, Sheffield, Janaury 21st, when it was reported that the Doncaster Church had joined during the year.

The annual meeting of the supporters of the Unitarian Home Missionary College was held at the Memorial Hall, Manchester, on Wednesday, January 27th, when the report was that there are 14 students, 13 in residence, and that the college work is being carried on most satisfactorily. Mr. Richard D. Holt, M.P., accepted election as president for a second year.

The 84th anniversary of the founding of the Brahmo Somaj of India was celebrated on Sunday, January 24th, by a special cathering of Indians at the Lindsey Hall, Kensington, with Sir Krishna Gupta presiding. Rev. Dr. Walsh delivered an address.

There are well-deserved protests from all directions against the decision not to hold the meeting of the Triennial National Conference when it is due. Is not this decision suicidal? The Conference officers and committee are appointed for the three years now expiring, and if there be no meeting to elect or re-elect, the Conference ceases to have any lawful executive and virtually ceases to exist. Some assembly of representatives is surely necessary and desirable. If the Conference is not needed now when is it needed?

Mr. E. W. Russell, B.Sc., son of Rev. E. T. Russell, B.A., has been appointed head draughtsman at Denny's Shipbuilding Yard, Dumbarton

Rev. Dr. J. Estlin Carpenter, principal, Manchester College, Oxford, is giving the Wilde Lectures for the Oxford University, and is to deliver a course of lectures in America next autumn.

The N. Cheshire Unitarian S.S. Union held its quarterly meeting at Gorton, January 30th, when there was a discussion on "Morning attendance at Sunday School."

The Ainsworth congregation, near Bolton, has decided to celebrate its Bi-centenary in May.

At a meeting of the Midland Guilds Union, at Oldbury, January 30th, a suggestion that a simple statement of religious doctrine should be memorised by the young people, met with some opposition.

At the quarterly meetings of the S.E. Wales Unitarian Society, held at Newport, Mon., Feb. 1st, a very gratifying report of the new movement at Tredegar was made where regular services are maintained with success by members, assisted on intervening Sundays by ministers and laymen from the district.

Mr. Harry F. B. Bryan, of Nottingham High Pavement congregation, who was a wireless operator on board the Tokomaru which was torpedoed by a German submarine January 30th, has arrived home in safety.

Mr. W. H. Dolphin, son of Rev. A. H. Dolphin, Sheffield, is a lieutenant on one of His Majesty's ships recently engaged fighting in the Suez Canal.

The "Inquirer" Belgian Hospital Fund has reached over £800. By means of this Fund and the many parcels contributed in addition to money five hospitals for the Belgian wounded in the North of France have been assisted and have become better equipped for their work. Subscriptions should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, London, N.W.

The National Conference Committee has issued its report concerning attendances at public worship. Emphasis is laid upon more attention to the religious training of the young. A cause of indifference is said to be "the vagueness of pulpit utterances." Yet some prominent National Conference people do not encourage definite doctrinal preaching such as will serve adequately "to appeal, to persuade, to strengthen conviction."

The annual meeting of the Southern Unitarian Association was held at Southampton, Feb. 3rd, when the retirement of the Rev. A. R. Andreae, M.A., for reasons of health, was announced with much regret.

The Sustentation Fund held its 32nd annual meeting Feb. 10th, at Dr. Williams's Library, London, when it was reported that grants amounting to £1,640 had been made for the year beginning with July 1st, 1914, to 51 English Unitarian Churches, £510 to 12 in Wales, and £165 to eight in Ireland.

MINISTERIAL CHANGES: Rev. R. A. Dickson, ex-Congregationalist, has accepted appointment to Fitzwilliam-street Unitarian Church, Huddersfield; Rev. G. A. Ferguson has closed his ministry at Leigh; Rev. Dr. Tudor Jones has resigned at Unity Church, Islington, London; Miss Phillops has resigned the ministry of Christ Church, Nottingham, and Ilkeston; Rev. G. Maurice Elliott has been "recognised" as minister at Effra-road Church, Brixton, London; Rev. Leonard Short, of Marple, has accepted appointment to the Coventry Unitarian Chapel.

DEATHS: Mrs. William Morgan, Oldbury; Captain R. C. Orr, of Newcastle, co. Down, killed in action Dec. 19th; Mrs. M. E. Smith, widow of Rev. J. W. Smith, Ringwood, January 25th, 83; Mrs. M. E. Russell, widow of Dr. James Russell, Edgbaston, Birmingham, January 27th, 87; Miss Martha Bertwistle, Padiham, 75; Mr. E. W. Marshall, Manchester, January 20th; Mrs. Henry Hirst, Newcastle-on-Tyne, January 21st; Mr. R. F. Carpenter, third son of late Dr. W. B. Carpenter, C.B., F.R.S., West Hampstead, Feb. 1st, 68; Mrs. John Thomas, New Quay, Cardiganshire, Feb. 1st, 58; Mr. S. B. Worthington, Bowdon, Cheshire, Feb. 8th, 94; Mr. Thomas Caffyn, Hayward's Heath, Sussex, Feb. 2nd, 70; Mr. Wm. Long, J.P., Thelwall Heys, Warrington, Feb. 13th, 80; Mr. James Crabtree, Todmorden, Feb. 14th; Mr. David S. Gray, Raloo, co. Antrim.

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